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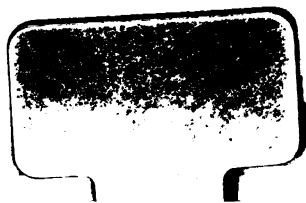
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THE
HAND-BOOK OF ETIQUETTE:

BEING

A COMPLETE GUIDE

TO THE

USAGES OF POLITE SOCIETY.



LONDON:
CASSELL, PETTER, AND GALPIN,
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PREFACE.

IN order to enjoy polite society, and to be thoroughly suited for it, we must have a knowledge of those rules and regulations which the custom and common consent of well-bred people have established and drawn up into a kind of social code, entitled Etiquette. To render the public familiar with this code is the object of the present work. The subject is treated under the following heads :—Etiquette for Ladies—Etiquette for Gentlemen—General Etiquette—The Etiquette of Courtship—Wedding Etiquette.

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HAND-BOOK OF ETIQUETTE.

ETIQUETTE FOR LADIES.

IN the following pages it will be observed that English etiquette differs slightly from that observed in the polite circles of France and America ; but the spirit of etiquette is the same in all civilised countries, viz., a proper regard for the feelings of others, and a due restraint on our own. It is especially on a few points relating to ladies that our notions of etiquette differ from those of other nations.

ETIQUETTE OF MORNING CALLS.

Ladies do not expect visitors before two, nor after five.

A lady may rise on receiving the visit of a gentleman, if she wishes, on account of his age, &c., to pay him marked respect ; but, generally speaking, she need not rise from her seat on the entrance of male visitors.

Ladies and gentlemen who meet at a friend's house, may, if mutually agreeable, enter into conversation without the ceremony of an introduction.

A lady has the privilege of taking another lady or a gentleman to pay a visit to a friend.

Fashionable ladies, during the London season, have their days fixed for receiving morning visitors, and on these occasions their drawing-rooms are crowded ; and after paying her respects to the mistress of the house, a lady seats herself wherever she finds a vacant chair.

Where no day is fixed, and, consequently, where the course of people is smaller, ladies, who receive visitors, should converse with them in succession, as they arrive.

Excepting in large establishments, where men servants are ever on the alert, the servant should be previously directed to be ready to open the street door as soon as the bell rings.

Ladies do not remove their gloves while paying visits.

You should dress in a sombre style when you pay a visit of condolence.

THE PROMENADE.

In France, and in the United States, a lady is not allowed, except where protection is needed, to take the arm of any gentleman but a relative or an accepted suitor; but in England gentlemen offer and ladies accept the arm of the gentlemen while out walking.

If a lady has been shopping, she may accept a gentleman's offer to carry any small parcel she may have in her hand; but she must not load him like a pack-horse, nor, in order to be the sooner in possession of her purchases, consent to let him carry any cumbrous things that should be brought home at night by the shopman.

Two ladies may with perfect propriety each take an arm of one gentleman, but one lady cannot, with equal regard to appearance, take the arms of two gentlemen. In the common course of things these gentlemen will both be considerably taller than herself, and the attitude, which obliges her to raise both arms, will be very uncomfortable to herself, and look very awkward to the beholders.

When at a public promenade a lady is fatigued, and a gentleman contrives to find her a seat, supposing he is himself obliged, for want of space, to remain standing, the lady should not abuse the advantage accorded to her by the laws of politeness, but should rise directly she finds herself sufficiently rested to be able conveniently to proceed.

DRESS.

Always endeavour to dress well and neatly, but be not too eager in your pursuit after fashion, lest people suppose that you mean to rely entirely on outward adornments to recommend you.

Judgment in the selection of colours that harmonise with each other, and with your complexion, goes further in promoting a good appearance than the most costly materials chosen inconsiderately.

The colours for fair complexions are light-blue, pink, lilac, and pale-green.

Crimson and orange are more becoming to brunettes; but maize, light red, and brown partaking of red, may be worn by either fair or dark persons.

If you are short, avoid very wide crinolines. They would make you look even shorter than you are, and you tempt people to say you are "as broad as you are long."

If you are tall, flounces, and all that gives width to your robe, is sure to be becoming.

Whether you are tall or short, never have your stays or dress laced tight. Compression of the waist, by affecting your health, is sure to injure your appearance.

If you wish to be dressed becomingly, remember that you must be dressed modestly. Boddices cut very low, whether before or behind, have now not even fashion for an excuse.

Never wear boots or shoes that press your feet. Corns and bunions, and a constrained and awkward gait, result from compression of the feet. Thick shoes or boots are much more lady-like than thin ones for walking out in wet or doubtful weather.

For morning excursions, such as pic-nics or races, wear muslins or stuffs that an unexpected shower will not injure. Avoid rich silk for such occasions. Fancy straw bonnets are also more appropriate and more advisable than those of coloured crapes, *tulles*, or satins. The style of dress just recommended indicates a judicious but graceful economy, and is sure to be more pleasing in the eyes of gentlemen than the richest attire recklessly exposed, to be spoilt in a single excursion.

Whether in *négligée* or full dress always aim at neatness. No splendour of costume in the evening can make amends for disordered hair, an untidy dress, or slip-shod shoes, in the morning.

Whether your dress be of stuff or of chintz, no matter; if it is perfectly neat and in good condition, if your hair is well-arranged, and your shoes or boots well made, you are presentable whoever may happen to call.

Fashion allows of great variety in the mode of dressing the hair. If your face is round, you will find ringlets most becoming. If long, it will look better in *bouffés* or hands, rather full on each side of the face.

Nets of one only colour, or dark ribbon head-dresses, are better suited for the morning; and gold or embroidered nets, or light-coloured ribbon head-dresses, for dinner parties, small evening parties, or concerts.

Flowers are more appropriate for balls and very large evening parties.

At dinner, low dresses are not so much worn as formerly. Three-quarter dresses, or lace-jackets over low dresses, are now in accordance with etiquette for dinner parties.

Jewels are more worn by married ladies than by young ladies, who never appear to greater advantage than when attired with elegance and simplicity. It is, however, in perfect accordance with etiquette that young ladies should wear ornaments in moderation, but, while unmarried, they do not generally wear diamonds.

Ear-rings and necklaces are once more in fashion.

Bracelets have never been out of fashion. These should not grasp the arm tightly, lest they stop the circulation of the blood.

ETIQUETTE FOR GENTLEMEN.



INTRODUCTIONS AND SALUTATIONS—THE PROMENADE.

ON being introduced to a lady, you must not expect her, as a matter of course, to shake hands with you; but she may do so if you are introduced by a relative, as a particular friend, &c.

Introduce gentlemen to ladies, not ladies to gentlemen, for etiquette takes a chivalrous view of the subject, and looks upon the lady as the superior.

It is the law of introductions to introduce the inferior to the superior.

Before you introduce persons, be sure that they will not object to make each other's acquaintance; it is better to ascertain the fact beforehand. If you feel convinced that a gentleman has no objection to make the acquaintance of another gentleman to whom you wish to introduce him, you may proceed to do so without asking permission; but, before presenting a gentleman to a lady, make a point of obtaining her leave.

Still, even to this rule there are exceptions. You need not ask a lady's leave to introduce a partner for the dance; and where there exists intimacy, a mother may introduce her son, or a sister her brother, to a lady, without previously obtaining that lady's permission.

There is a great tendency at evening parties to dispense with introductions, as preliminaries to general sociability. And where circumstances and mutual inclination lead to the commencement of a conversation, there is nothing contrary to etiquette in carrying it on. During the time you are guests under the same roof, you are on an equality; and those who meet you at a friend's house may consider your being there a sufficient guarantee for your respectability

Introduction merely for the purpose of dancing with a lady, does not give a gentleman the right to be recognised by her on a future occasion; but the lady has the privilege of renewing the acquaintance, if she thinks fit to do so.

This leads to the consideration of a difficulty experienced by many gentlemen. They see a lady at some place of amusement or elsewhere, and they admire her so much that they are tempted to break through all the laws of etiquette to form her acquaintance; but, by so doing, they run the risk of seriously offending the lady they are most anxious to please, and of bringing down on themselves the just indignation of the lady's male relatives. Where a gentleman's wish for an introduction to a lady is very great, let him only persevere, and he is likely to succeed. You will find further advice on this subject under the head *COURTSHIP*. But here we will advise you to pin your faith on the kindness of some lady acquaintance. It is the fair sex who will feel for you, and who will thoroughly understand the powerful workings of that master-passion which renders an introduction to such or such a young lady an affair of such vast importance to you.

We remarked, it was difficult to know how to avoid introducing persons to each other, when you know the wish for acquaintanceship is not mutual. In such a case, you may always decline on the just plea of your own insufficient intimacy. Avoid everything unusual in your mode of greeting; it is sure to offend. For shaking hands, never offer two fingers, unless the others are maimed. Never offer your left hand, instead of your right, excepting when your right hand is disabled from some unlucky accident, rheumatism, &c.

In a general way, gentlemen cannot, according to etiquette, take ladies to public places, or on excursions, without these ladies' *chaperones*, and these *chaperones* should pay their own expenses, and those of the ladies under their care.

In entering public places, or going up crowded staircases, always precede the lady, to "clear the way" and remove difficulties; otherwise, it is a gentleman's province to follow.

In the event of your entering a drawing-room, and not being recognised, because you know but one member of the family, who may not happen to be present, you had better introduce yourself to one or other of the family whom you

may find nearest at hand, otherwise your position would be awkward.

Both gentlemen and ladies on offering acquaintances seats in their carriages should give the guest the best seat, viz., that in which they would have their faces to the horses. But the lady would only resign her own seat to a lady acquaintance.

Acquaintances should not be dropped, excepting for serious reasons; but if such reasons exist, and you decidedly wish to withdraw from the society of this or that individual, become distant and reserved in your manner. If you meet him, bow coldly, and accept none of his invitations; in fact, take every precaution to retire from his acquaintance, without actually *cutting* him. The process of *cutting*, as it is technically called, is not only very harsh, but is often attended with dangerous consequences.

Select for your associates men of intelligence and high principle. The strongest among us is not beyond the influence of example.

The company you keep will influence your morals and your manners, either for good or evil.

Beware of too much familiarity of manner to ordinary acquaintance.

Only confide in tried friends, and never encourage idle curiosity. Always return a bow, though from a person decidedly your inferior. According to circumstances, your manner of recognising it should be respectful, cordial, or condescending. On meeting acquaintances repeatedly in the same promenade, etiquette only requires ladies or gentlemen to bow once.

According to English etiquette, the privilege of first recognition rests with the lady. Should she pass without bowing, it is only very great intimacy that can excuse your first accosting her.

Supposing you meet a lady with whom you are on friendly terms, and wish to say something to her, do not stop her, in order to make her listen to your conversation, but join her in her walk; and, supposing her to be an elderly lady, and a slow walker, do not weary her by making her suit her steps to yours, but suit yours to hers. When you thus casually join a lady, it is not necessary to offer your arm; but if you take a walk with a lady, of course you offer her your arm.

On meeting your acquaintances, ladies especially, do not nod, but remove your hat from your head; and do this with your left hand, on meeting friends, in order to leave the right free for the cordial shake of the hand, so indicative of friendship and goodwill in England, and now so often adopted abroad.

Very mistaken ideas exist about the necessity of taking off your gloves to shake hands with a lady. The rule is as follows:—If the lady is ungloved, take off your glove before shaking hands with her; but if she has her gloves on, you need not remove yours.

When you meet friends or acquaintances in public, whether ladies or gentlemen, particularly avoid pronouncing their names so loud as to attract the attention of those around. Recollect, that, by so doing, you, in a measure, introduce them to the by-standers. How great soever may be this violation of etiquette, through inadvertence it is often committed.

When walking out with one friend, if joined by another, it is not etiquette to introduce them to each other, unless you know they wish to make acquaintance.

Never speak to your acquaintances from one side of the street to the other. Shouting is a certain sign of vulgarity. First approach, and then make your communication to your acquaintance or friend in a moderately loud tone of voice.

In walking with a lady, you may offer your right or left arm indifferently, provided you consult her convenience; and in like manner, you may give the lady the inside or outside of the road or the street, if you make a point of procuring for her the path that is smoothest, safest, and most agreeable.

If, at a public promenade, you perceive that the lady whom you are escorting is fatigued, you should endeavour to find her a seat; but, if possible, fix on a place that is not exposed to the dust of the road, or crowded with people.

Take charge of any small parcel, &c., which may encumber the lady to whom you have offered your arm.

If, when riding out, you meet a lady with whom you are acquainted, you may bow and ride on; but you cannot with propriety carry on a conversation with her while you retain your seat on horseback. If very anxious to talk to her, it will be your duty to alight, and to lead your horse.

When at the promenade, never linger near people, as if you were listening to their conversation. We acquit you of any wish to play the spy, but avoid the appearance of being one.

Another caution, and we shall turn to a different subject. Never, when out walking, persevere in staring at ladies, or turning round your head to look at them again. Such proceedings can only be styled rude and vulgar, and instead of evincing admiration, they indicate a great want of respect for the fair sex.

ETIQUETTE OF DRESS.

Attention to dress is of very great importance. The truth of this assertion becomes evident when we consider that every one who beholds us can judge of our dress, but our inward qualities are only appreciated on further intimacy.

A young man who is inattentive to his dress is likely to become a sloven as he grows older.

But however handsome or well suited dress may be, of this there is no doubt, that unless it is accompanied with thorough personal cleanliness, all the good effect of it is destroyed. In these days, when the luxury and benefit of baths are placed within the reach of all, there is no excuse for want of cleanliness.

Constant ablutions of the skin, and perpetual attention to cleanliness, in all that relates to the hair, the teeth, and the nails, are indispensable. You should keep your nails moderately short. Long or ragged nails have many disadvantages.

While the intercourse with continental nations was much more restricted than that which we at present enjoy, wearing moustaches was considered vulgar in civilians, because it savoured of assumption—the assumption of appearing military without having anything to do with the military profession. Now the case is different. The beard or moustache is worn not to ape the military, but often in imitation of those whom we are constantly meeting. But the beard and moustache require great attention, and they should be kept scrupulously clean and well trimmed.

If your hair is red, use red oil; it will shade it down to an auburn tint. If, for temporary loss of hair, you wear a

wig, mind it is one that will completely cover your head; and, if possible, procure one of those ventilating *peruques* that do not close the pores of the skin of the head. As the wig attracts dust and smoke almost as much as the human hair, do not forget to keep it constantly combed and brushed. If you smoke or take snuff, you will find it difficult to observe that constant personal cleanliness so essential in a gentleman. Before mixing with ladies, take off the coat in which you have been smoking, and rinse your mouth, lest your breath should be tainted with the "weed." Onions affect the breath still more disagreeably: beware of the effects of them. As a snuff-taker, you cannot have too large a supply of clean pocket-handkerchiefs, as those covered with snuff are disgusting to the beholders. We need hardly caution you against the offensive habit of spitting, when in ladies' company.

We shall dwell no longer on the article of personal cleanliness. Inattention to this duty is by no means a national defect; and it is seldom that, in England, one observes such solecisms as handsome brooches in discoloured, tumbled shirt-fronts, or gaudy rings on dirty fingers.

One valuable rule in dress is the following:—Avoid singularity. Follow established fashions, but do not be in a hurry to adopt every modish fancy that may be imported from abroad, or suggested by some fop at home.

If you wear jewellery, avoid being loaded with it. A brooch or studs, a handsome gold watch and guard, and a ring on the second, third, or fourth finger of either hand, is quite sufficient ornament.

The good effect of your appearance will depend as much on the make as the material of your clothes.

Be particular to have your things made to fit well, but not to fit tightly. In fact, the loose, easy fit, is in accordance with the good taste of the fashions of the present day.

Particularly avoid tight boots. They disfigure your feet, and by inducing the growth of corns and bunions destroy the freedom and grace of your walk.

Coloured ties and coloured gloves belong to morning dress. Select those that are of delicate and becoming colours, and avoid those that are glaring and gaudy.

For paying morning visits, make a point of having some well-fitting gloves, either of a light or dark kid; a hand-

some silk or fine cambric pocket-handkerchief; and a good black hat (not a cap). By the way, the hat is all the more important, as—according to modern etiquette—you bring it (on the occasion of calling) into the drawing-room, with your cane or riding-whip.

Full dress for the morning, or morning dress for ceremonious occasions, should be carefully avoided.

Dinner is an occasion on which ceremony is required, as also evening parties. In fact, wherever ladies are in full dress, it would be a breach of etiquette for gentlemen to join them in their walking costume. But at pic-nics, races, and some morning concerts that last till six in the evening, the gentlemen need not be in full dress; for the ladies, on such occasions, retain their bonnets and promenade costume.

A gentleman's wedding-dress will be discussed under the head of WEDDING ETIQUETTE.

The frock-coat, and any colours you like to select in the other articles of your dress, constitute the morning costume.

Black dress-coat, black silk tie, or white cravat, silk or black cloth waistcoat, white kid gloves, and black trousers, and thin patent leather boots, are the principal component parts of full-dress costume, suitable alike for dinners, evening parties, balls, and operas.

For out-door costume, avoid cloaks or coats of so light a colour as to contrast too strongly with the other part of your attire. The contrast formed by snow-white linen with the dark waistcoat or coat is a pleasing contrast. Otherwise, endeavour to establish harmony in the colour of your garments.

GENERAL ETIQUETTE.

ETIQUETTE OF DINNER-PARTIES.

CONSIDERABLE changes have recently taken place in dinner arrangements. In some fashionable houses all the principal dishes are carved on the side-table; others prefer adherence to the custom of having the silver dinner-service and the principal dishes on the table.

Without expressing a decided opinion in favour of the new or old fashion, we proceed to give hints on the etiquette to be observed by guests and the host and hostess.

If you are invited to dinner, make a point of being punctual, to the very minute, if possible. It is a great want of good breeding to keep those who have invited you, and the other guests, waiting for dinner, on account of your non-arrival.

When the various members of the party are assembled in the drawing-room, the mistress of the house, or the master—supposing him a bachelor or a widower—points out to you the lady you are to lead into the dining-room. You, and the lady indicated, will have to take precedence, according to rank.

But here we must observe that etiquette does not allow ladies to visit bachelors or widowers, except under the following circumstances:—Where a female relative is for the time doing the honours; where a married lady goes in company with her husband or her brother. Unmarried ladies, in visiting bachelors or widowers, though escorted by male relations, should have the countenance of a married lady's presence.

When the names of a lady's guests are to be found in the "Peerage," a little previous study of Debrett or Burke will prevent her committing errors in the arrangement of her guests.

To the uninitiated the following remarks on precedence will be useful :—

Baronets take rank according to their creation, the date of which you will find in the "Baronetage;" but Viscounts' younger sons, and Barons' younger sons precede Baronets. These are followed by Knights of the Bath, Grand Crosses, Knights Commanders of the Bath, Knights Bachelors, eldest sons of the eldest sons of Peers; Knights of the Garter's eldest sons, Baronets' eldest sons, Knights of the Bath's eldest sons, Knights' eldest sons, Baronets' younger sons, Serjeants-at-Law, Doctors, Deans, Chancellors, Masters in Chancery, Companions of the Bath, Gentlemen of the Privy Chamber, Esquires of Knights of the Bath, Esquires by creation, Esquires by office, younger sons of Knights of the Garter, younger sons of Knights Bachelors, Gentlemen entitled to bear arms, Clergymen, Barristers-at-Law, and Officers, naval and military, who are not esquires by commission.

The rank of ladies is decided by that of their male relatives; but for the position of those ladies who have titles in their own right, we must again refer you to the "Peerage."

As the lady's rank gives the precedence, so it decides the order of the procession to the dining-room.

Those who are most ready to exclaim, "I hate such ceremonies," would perhaps be the first to complain if due precedence were not given to themselves.

As to other claims to precedence besides those we have mentioned, they depend on age and general importance; and we must not omit to state that married ladies take precedence of single ones. At family dinner parties, or dinner parties at which very intimate friends meet, the custom of taking precedence according to rank is often waived.

To secure the satisfaction of your guests, endeavour to bring together those who are most likely to be agreeable to each other.

Coming down stairs, give the lady the wall; lead her into the room, and seat yourself beside her.

Custom now requires that the master of the house should take the lead in the procession to the dinner-table, giving his arm to the lady of the highest rank present.

The lady of the house follows her guests, and, when no other consideration interferes with her so doing, she selects

as her escort the gentleman who may happen to be the greatest stranger.

The two preceding rules are not observed when a Prince of the Royal Family is present, for then etiquette requires that His Royal Highness should lead out the lady of the house first.

The position assumed at table by the master and mistress of the house varies according to the different shapes of the dinner-tables. Where, according to a recent fashion, the table is round, there is no "head of the table" for the lady to take; but, generally speaking, at tables of the usual shape, the lady of the house assumes the "head of the table;" the gentleman of the highest rank sits at her right hand, the gentleman next in position is on her left hand, and these gentlemen assist the lady in carving, excepting in houses where the modern fashion prevails of having the operation of carving carried on by the servants at the side-table.

The gentleman of the house takes the "bottom of the table;" the lady of the highest rank should be on his right hand, the next in position on his left.

Invite an equal number of ladies and gentlemen, and avoid placing two gentlemen or two ladies together.

Always avoid the bare possibility of having to sit down thirteen to dinner. Superstitious people consider thirteen an unlucky number; and, unfortunately, superstitious people are, even at the present day, and among the educated classes, exceedingly numerous.

Ten is considered a convenient number for a dinner party.

At a large party it is considered vulgar to take twice of fish or soup, because, by so doing, you may keep the guests waiting for the second course.

The fashion of eagerly pressing the guests to eat no longer prevails; therefore, guests must never wait to be pressed.

When a dish is carried round, never help yourself to more than your share, how much soever you may like it.

Both ladies and gentlemen remove their gloves when they sit down to dinner.

In eating fish have your silver fork in your right hand, and a piece of bread in your left. In these modern days it is hardly necessary to caution you never to convey food to your mouth with your knife.

If you have to carve a joint, help a person plentifully, but do not load the plate.

Always use a fish-slice in helping fish.

In assisting a lady to sauce of any kind, pour it on the side of the plate.

In eating asparagus, it is better to cut off the eatable part and to convey it to your mouth with your fork, than to take up the asparagus with your fingers.

In eating tarts or puddings of stone fruit, avoid, if possible, conveying the stones to your mouth; but if you have not observed this precaution, it is better to take them out of your mouth with your fingers than to swallow them, or let them drop out of your mouth into the plate.

As soon as you are served begin to eat. It is an antiquated custom to wait till everybody is helped.

Use your fork and spoon for pies and puddings, in preference to your knife.

Do not help yourself to a dish without knowing the nature of it. Should you dislike it, and send it away, you might impress the other guests with the idea that it was not good of its kind.

According to the present custom, the servants fill the wine-glasses of the assembled guests; but in some houses the practice of taking wine with ladies prevails. Where this is the case, on the removal of the soup one of the gentlemen guests requests the honour of taking wine with the mistress of the house, and this is the signal for other gentlemen to invite the other ladies to take wine with them.

It is thought well-bred to take the same wine as that selected by the person with whom you drink; but if the wine chosen is unpalatable to you, you may select some wine that you prefer, saying, "Will you allow me to take this or that wine?" as the case may be.

When asked to take wine, it is impolite to refuse, except for some serious reason. In accepting, all you have to do is to look at the person who has asked you, slightly bow, and sip your wine.*

Abroad, champagne is taken at dessert; in England, it is introduced during dinner.

* These remarks only apply to cases where the old fashion prevails of taking wine. Guests at table follow the established customs of host and hostess. In some houses, it is customary only to take wine with the lady you lead down to dinner.

Except at wedding breakfasts, drinking healths is no longer *à-la-mode*, and proposing toasts is now only customary at public dinners.

With your fruit use silver-bladed knives. These are generally beside each plate at dessert. For small fruit, a spoon only is requisite.

If a lady asks you to prepare any fruit for her, use your fingers as little as possible.

Glass wine-coolers, half-filled with water, are placed next each person at the dinner-table.

Finger-glasses, containing warm water, and doyleys on plates, come in with dessert. In these glasses you may dip your fingers and wipe them with your dinner napkin or doyley, but abstain from the disgusting practice of publicly rinsing your mouth. It is to be hoped you performed all the duties of your toilette before you joined the company.

At dessert, the wines—port, claret, burgundy, &c.—are placed before the host. It is his duty to circulate the decanters. But happily for us, in these rational days, the hosts are under no necessity of urging their guests to drink more than the quantity for which they feel disposed.

Ladies seldom take more than one glass of wine at dessert.

It is difficult to say exactly how soon English etiquette requires that ladies should rise and retire to the drawing-room; but unless some very animated discussion detains them in the dining-room, the hostess had better give the signal of departure, to the lady of the highest rank, about a quarter of an hour after the dessert has been put on the table.

If you have your children in at dessert, let it only be at quiet family dinner-parties, and not when much etiquette is observed; but it is well to introduce children occasionally into the drawing-room when company is assembled, to accustom them early to the manners and restraints of polite society.

With the entrance of the dessert, it is usual for the servants to leave the dining-room. Should no servant be present when the ladies leave, one of the gentlemen (who rise when the ladies make their move) opens the door, to facilitate their exit. Where servants are present, the gentlemen merely rise and remain standing, while the ladies are leaving the room.

Sometimes the ladies take coffee on reaching the drawing-

room, and gentlemen partake of it either in the dining-room, or on joining the ladies. If the former, a sufficient interval should be allowed before taking in the coffee to the gentlemen, lest the host should appear anxious to save his wine.

In concluding this subject, we will add a few observations of importance to young persons, and to novices in society.

Nothing shows people's good breeding so much as the proper mode of eating.

Some individuals, whose superior talents and superior industry have raised them above the station in which they were born, and introduced them into society, the habits of which differ from those to which they are accustomed, may avoid many little mistakes by attention to the following rules.

Eat as quietly as possible.

Avoid making noises in supping your soup, or wine, or in masticating your food.

In case of any irritation in your nose, apply your handkerchief to it—the habit of touching or scratching it is to be avoided.

If you are addicted to biting your nails, retire from society until you have cured yourself of a practice that makes well-bred people shudder.

Never tilt your chair, nor rock yourself on it, nor indulge in any kind of perpetual motion. By forgetting this caution, you may make some of the company not only uncomfortable, but actually ill.

If at dinner you should be so unlucky as to overturn a glass, throw down a plate, &c., it is not necessary you should make a formal apology to the mistress of the house. It is to be supposed that any little accident of this kind will not affect her. But always apologise if you inadvertently injure a lady's dress.

Whistling, making any kind of noises with your mouth, touching your ears or teeth, and above all, scratching your head, must in company be carefully avoided, as you would abstain from exciting in others a feeling of disgust.

The habits we have mentioned show ill-breeding at all times, more especially at meals.

Be careful never to put into your mouth very hot soups, or pudding, for it is dangerous to swallow it, and unseemly

to return it to your plate. However, a person of sense adopts the latter alternative.

Never put your knife in your mouth, nor touch anything to which you are helping yourself or another with your own fork.

Break your bread, never bite it or cut it.

Avoid speaking with food in your mouth.

Take moderately of wine, or these rules will escape your memory, and you will lapse into former habits.

Young housekeepers, who read in our etiquette of dinner-parties about articles of luxury that they have not in their possession, must not suppose on that account that they should abstain from showing hospitality to their friends.

Where the welcome is cordial and unaffected, the provisions plentiful, and everything at table neat and clean, the dinner is sure to be a success. But there are some articles that add but little to the expense, yet greatly increase the comfort of the dinner-table. These are table-napkins, and silver or electro-plated forks, for the old-fashioned steel forks are very unpleasant when they come in contact with fish or anything acid; and with the two-pronged fork, it is difficult to convey your dinner to your mouth.

It is not necessary to give vails to servants, excepting when you have been staying at a friend's house.

ETIQUETTE OF BREAKFAST, LUNCHEON, TEA, AND SUPPER.

There is not much to be said on the subject of the etiquette of breakfast. According to English custom, breakfast is taken at an early hour compared to that of the French *déjeuner à la fourchette*, consequently persons are seldom invited expressly for breakfast; but at this meal large parties of guests on a visit assemble. A bell announces the breakfast-hour, and etiquette does not require that those who attend to it should be kept fasting for those guests who disregard the summons. Where men-servants are in attendance, it is not necessary that the gentlemen should wait upon the ladies; otherwise the laws of chivalry, on which modern politeness is based, require that the fair sex should have every want anticipated.

Luncheon is also announced by a bell, but precedence is not

observed at this repast, and the observations respecting breakfast are applicable to lunch.

Tea cannot be so hastily dispatched.

After a late dinner it is a matter of minor importance. It is merely handed round with the sugar and cream, by the servants in waiting.

When especial invitations are given by quiet people to a sociable "cup of tea," it is generally served up, with all the tea equipage, on the drawing-room table. It is presided over by the lady, or the eldest daughter, of the house, and the gentlemen who are invited render themselves useful in replenishing the tea-pot from the shining copper tea-kettle (supposing there is no urn), and in handing about the bread-and-butter, tea-cakes, muffins, and crumpets.

For a large evening party, it is well to set apart a room for the tea and coffee. Here one of the daughters of the house may preside, and supply the guests with tea, coffee, and biscuits, or bread-and-butter, before they proceed to the reception or drawing-room.

In some families confidential servants preside in the tea-rooms on the occasion of a large evening party.

Another style of tea, and one at which juvenile as well as grown-up guests are often present, is the tea called *Thé Suisse*. Etiquette requires a round table for *Thé Suisse*, a snow white table-cloth, and in addition to tea, coffee, and bread-and-butter, a great variety of cakes, jellies, and confectionery.

The guests assemble round the table, and the repast is rather a protracted one. Conversation, games, and music follow, but no supper is deemed necessary.

For suppers at large parties some etiquette is observed, as ladies are always handed down to supper by gentlemen, but inclination may dictate the choice unless the hostess gives express directions.

These remarks only apply to suppers where the guests sit down. To a standing supper, where chicken and tongue, sandwiches, jellies, and creams, are served at a buffet, or side-board, ladies may be handed down by the gentleman with whom they are conversing, or their partner for the dance, as soon as they hear that the refreshment-rooms are thrown open.

ETIQUETTE OF RETIRING.

The more quietly you retire from large parties the better, for if you make your retreat with a great deal of ceremony, you put it into the heads of others to take their leave, and the lady of the house complains that you break up her party. If you meet the lady of the house as you are about to depart, wish her good night; if not, you may slip away quietly without any breach of etiquette.

In town or in the country, where guests are staying in the house, the signal for retiring to rest seems to originate in the servants bringing in wine and water, more than in any instructions from the master or mistress of the establishment. After the late dinner, tea, coffee, music, and conversation, at about half-past eleven the ladies begin to retire. The bed-room candlesticks are at hand, and, as if by common consent, each provides herself with one of them, and with mutual "good nights," betake themselves to their apartments. In due time the gentlemen follow their example.

ETIQUETTE OF CONVERSATION.

The question when and where it is allowable to enter into conversation, and the still more difficult question "who ought to begin," can only receive that somewhat common-place answer, "Much depends on circumstances."

If a gentleman were to accost a lady whom he met in the street, and to whom he was a stranger, he would be guilty of a great piece of impertinence; but, supposing he perceived some danger threatening her, and stepped up to give her intimation of it, or came to her rescue when attacked by thieves or ruffians (not a very probable occurrence now-a-days), then not only would his interference be allowable, it would be a duty; and an intimacy might spring up from the occurrence, in perfect harmony with etiquette.

The amenities of travelling often lead to conversation between ladies and gentlemen, and this without the slightest dereliction from propriety.

Meeting at places of public amusement—balls excepted—do not offer such excuses for entering into conversation as those furnished by travelling, in which for a time the tra-

vellers seem to form but one party, through their mutual participation in danger, almost in fatigue and inconvenience.

But if conversation without introduction may be, and actually is, allowable under certain circumstances, prudence strictly forbids intimacies being lightly formed. They are dangerous both for ladies and gentlemen, for, we grieve to say, there are very pleasing and fascinating sharpers of both sexes.

Young men who form acquaintances through frequently meeting the same persons at coffee-houses, or at shooting-grounds, cricket matches, &c., should never make these meetings a sufficient ground for intimacy without introduction.

The question, Who should open the conversation? can only receive an indefinite reply, excepting that rank, importance, and seniority take precedence; but there is a kind of freemasonry in these things, and those who are fond of conversation find each other out, and the difficulty is removed.

Then, let us suppose all impediments to conversation overcome, how is it successfully to be carried on? Does wit suffice to enable you to converse well? No; wit is but "the meteor flash." The lively peasants of the Emerald Isle, or of Gallic Gascony, are witty; but wit is not the only requisite in conversation.

Does learning and a finished education make the good conversationist? Not always; for the learned man may in conversation be a pedant, and the man who knows everything may wish to be always talking. But if the learned man is not certain of shining, there is much less hope for the ignoramus. He who has learned nothing and observed nothing has nothing to say, and will consequently say nothing—that is, if he has the prudence to hold his tongue; but some gentlemen, and, alas! ladies, too, contrive to talk about nothing, and thus become the *bore*s of conversation.

Bore is a slang term. Generally speaking, we disapprove of slang terms; but as the exception proves the rule, so we make one exception in favour of the term *bore*. It condenses in one word all that is wearisome and irritating; in short, boring in talkers to listeners.

Attention to the following rules will put you on your guard against becoming either boring or offensive in con-

versation, or of committing those faults that etiquette condemns.

In speaking of each other, husbands and wives should avoid the use of the mere initial; for instance, "I am sorry to say Mrs. P. is not quite well," or "Mr. T. will be here soon." Give the whole name.

In speaking of any of your lady friends, do not add to their names the professional rank of their husbands; it is not in accordance with English etiquette. Never say "Mrs. Colonel Smith," or "Mrs. Sergeant Jones."

Look at the person to whom you speak, but do not stare at him. Endeavour both by your expression and manner to show confidence without boldness, and ease without familiarity. Follow this rule not only in conversation, but in society generally.

If a French or other foreign word conveys your meaning better than an English word, you may make use of the foreign expression, provided you are sure your company will understand it. According to English etiquette, the titles of persons are not frequently repeated in conversation. This remark applies not only to "Sir" and "Madam," to "Mr. Hamilton," or "Mrs. Bailey," as the case may be, but also to persons of rank. The occasional use of names and titles, just to show you have not forgotten them, is all that is required by modern custom.

Be sparing of puns and proverbs. Too many of them render conversation trite and stiff.

When you indulge in long details about your health or your illness, your tastes, joys, or sorrows, let it only be to those who are nearly related to you by the ties of blood or affection—in fact, to those of whose sympathy you are certain.

A sparkling anecdote gives zest to conversation; but beware of becoming "a sedentary weaver of long tales." And recollect there should be originality in your anecdote, and no confusion in what you relate.

"A tale should be judicious, clear, succinct,
The language plain, and incidents well linked.
Tell not as new what everybody knows,
And new or old, still hasten to a close;
There, centring in a focus round and neat,
Let all your rays of information meet."

A short, pithy quotation adds a sparkle to discourse ; a very long one is wearisome, and sure to be *mal à propos*.

We have hitherto spoken of the faults of conversation. Ill-natured reports are among the sins of conversation. Never be the bearer of them. People may listen greedily to the report (which, after all, may be a slander), but they will beware of you, as being likely to speak ill of themselves.

Never flatly contradict any one, and show especial deference to the opinions of the aged and of the fair sex.

In conversation, as in music, attend to time. In your words, do not hurry and become a gabbler ; neither speak so slowly as to be sententious. A harsh, loud voice is vulgar, but it is an unpleasant piece of affectation to speak so low that you are only heard with difficulty.

By your conversation show your appreciation of others, and of any talent or accomplishment they may display ; but avoid exaggerated and fulsome compliments. Very young men are apt to fall into the error of paying such compliments.

Never attempt to engross all of the conversation. You might as well try to help yourself to all the dinner. Each member of the company likes to have his share.

If you are learned, and converse with learned men, there is no fear of your being unappreciated ; but if you choose abstruse subjects for general conversation, you weary your hearers, and appear anxious to make a vain display of your acquirements.

Recollect that the drawing-room is not a debating club, and it should never be made a field for disputants.

Do not be led into angry political discussions before ladies, and avoid controversy.

But if any member of the company should make an attack on your religious persuasion, or on religion generally, you are not bound to remain silent. Remember, however, to express your dissent politely ; and if the assailant seems determined to argue, offer him to name a more convenient time for carrying on the discussion. But, in all probability, the slightest show of resistance on your part will have silenced him ; for his attack proves him to be either a bigot or an infidel, and such men are far more prompt in attacking the opinions of others than in defending their own.

A lady cannot very decorously challenge a gentleman to a

future argument, but she should always firmly dissent from opinions that savour of immorality or impiety.

In very large parties different coteries and *tête-à-têtes* are formed; and when this is the case, private affairs may be spoken of, but where the conversation is general, never ask one member of the party about things not understood by the others; for instance, never say, "How's that little affair progressing?" But you may ask such questions if you explain the nature of the "little affair" to the company.

Some people seem to consider a drawing-room a court of justice, and they hardly ever open their mouths but to lay down the law on this or that subject. Such talkers understand nothing of the art of conversation.

As you wish to be heard when you give expression to your sentiments, so be careful to lend an attentive ear while another is speaking.

If you interrupt a speaker in the middle of his sentence, you act almost as rudely as if, when walking with a companion, you were to thrust yourself before him and stop his progress.

Profane swearing, always an infringement of religion, is now, in conversation, a great breach of etiquette.

The very essence of conversation is reciprocity; and those who pay no attention to the sentiments of others lose all the benefit of interchange of thought.

In a lady's drawing-room or at a gentleman's table, you may converse freely even with those whose names you have never heard. Introductions are mere statements that people are fit acquaintances for each other; but after conversing you should seek an opportunity of being regularly introduced to any person whom you wish to retain as an acquaintance.

By constantly putting questions, you render yourself wearisome, and sometimes very impertinent in conversation. We do not presume you to be so uncultivated as to ask a lady, "How old are you?" or a gentleman, "What is your income?" But avoid a prying style of conversation, and check all petty curiosity.

Of course questions must be asked, or conversation could not be carried on; but between slight acquaintances these questions should be on general subjects; for instance, on the public questions that are uppermost, on the preference given

to this or that author, or this or that artist. You may also inquire if the person with whom you are conversing has visited this or that country. The questions you are to avoid are those relating merely to the person you are addressing; but supposing he himself introduces the subject of his family, or his profession, &c., then you may not only show an interest in these subjects, but politeness requires that you should do so.

When parents enter into details about the wonderful quickness, beauty, talents, &c., of their children, listen patiently. If you are yourself a parent, you will excuse parental partiality. If you are not, perhaps you may be one at some future time. But papas and mammas should beware of putting the patience of the general hearer to the test by very lengthy accounts of the clever speeches or *wonderful* achievements of their hopeful progeny.

Another far more objectionable topic of *constant* conversation is furnished by the short-comings and failings of domestic servants. As servants are human beings, their faults, like our own, are an inexhaustible theme; but the ever-recurring selection of such a theme lowers the tone of conversation, and imparts to it a bitterness that is at variance with the suavity of polite discourse; in short, these constant discussions of the foibles of servants have contemptuously been termed, "What women talk about." Let our fair readers avoid such topics.

When you are in company, talk with the company: it is not etiquette to address your conversation principally to your own relatives, &c. Make yourself generally agreeable, and whether you are married or single, let all the ladies share in your polite attention. It is in order to secure this general sociability that etiquette disapproves of married people's exclusive devotion to each other; for instance, going down to dinner together, or dancing together, &c.

Study to avoid provincialisms, both in dialect and pronunciation. A correct pronunciation is characteristic of the well-educated classes. Be particularly careful in all that relates to the letter *h*. Do not drop it where it should be sounded, nor introduce it where it has no right to be. Make a study of all the words in which the *h* is mute.

Some talkers seem bent on crushing subjects of conversation as soon as they are started, while one great secret of

success in conversation consists in a due regard for the observations of others. Instead of *overthrowing*, you should build upon what is advanced by your companions, until the subject has been discussed; and then you may start a new one, if you please.

To excel in conversation, you should have all your faculties on the alert. If your mind is pre-occupied, you are sure to make blunders.

Conversation should bring into play all the amiable qualities of kindness, politeness, patience, and forbearance. These qualities may be shown by the learned and unlearned, and they contribute greatly to the charm of conversation.

If you are not disposed to talk much, at any rate you can listen. The truly polite man is always a good listener.

When talking with professional men, do not confine your remarks to what relates to their calling, as if you thought they understood nothing else; and recollect, that, though some young ladies are frivolous, and can only be pleased with what is called "small talk," others can enjoy and take their share in the most sensible discourse.

Those who have all other requisites for success in conversation sometimes forfeit all their advantages by too much shyness and timidity. Evidently, the poet had these men in view when he exclaimed—

" I pity bashful men, who feel the pain
Of fancied scorn and undeserved disdain,
And bear the marks upon a blushing face
Of needless shame, and self-imposed disgrace.
' Their ' sensibilities are so acute,
The fear of being silent makes them mute."

Timid people should not avoid society, because they do not enjoy it. They should take every opportunity of going into company, and their shyness will wear off by degrees.

Sometimes *mauvaise honte* proceeds from the idea that every eye is fixed upon us. In this case, the cultivation of humility is the best cure. Consider that you are but one of the multitude, and that people have things of much more interest to engross their attention than your words or looks. This modest opinion of your own importance will restore your freedom of thought, and give you ease and presence of mind.

In polite society, it should be understood that what passes

in conversation is, to a certain degree, sacred, and cannot honourably be repeated to the prejudice of the speaker.

Carefully avoid imitating those firebrands of society who hurry from house to house to repeat some harsh remark made by one person on another.

Tittle-tattle is not conversation, though it sometimes passes current for it in parties where people have not, because they will not seek for, any elevated and interesting topic of conversation.

ETIQUETTE OF CARDS, NOTES, AND LETTERS.

The etiquette of visiting cannot be carried on without proper attention to the time when cards should be sent or brought, and without recollecting the persons for whom they should be left.

In leaving visiting cards, supposing the party to be a mother and daughters, one card is sufficient. Should there be grown-up daughters or sisters residing with the lady called on, cards should also be left for them. Formerly, the corner or corners of the card were turned down, to show that the visit was meant for others.

When a married lady calls, she may leave her husband's card.

On returning to, or arriving in, London or elsewhere, send out your cards to your acquaintances, in order to let them know of your arrival. Cards sent with this object may be brought by servants, as also cards returning thanks for "inquiries."

It is customary, when you have been out dining, to leave a card for the lady of the house as soon after the dinner as may be convenient.

This attention is not exacted from professional men, whose time is fully occupied.

Ladies leave cards the next day, or a few days after, or call at the house where they have been guests, either at dinner or evening parties.

This remark does not apply to the "season in London," where ladies not only go to parties every night, but sometimes to three or four parties on the same night. But, even in all the whirl of fashionable life, ladies should leave a card

after a dinner-party; and, in a general way, calls and visits are interchanged, but not with the same exactness as in the provinces, where parties are not so constantly given.

The etiquette of morning calls and cards has undergone a good deal of alteration by the practice adopted by fashionable ladies of having certain days for the reception of morning visitors.

A well-bred man loses no time in leaving a card on a gentleman who has been the bearer of a letter of introduction to him.

In England, newly-arrived persons or families are called on by, or receive the cards of, the old inhabitants of the town or neighbourhood. The continental custom differs from ours. Abroad, the new comers on arriving leave their cards, or pay their first visit to the residents.

We shall speak of wedding cards elsewhere.

Cards of invitation and of thanks for "inquiries" are purchased ready-printed at stationers. On invitation cards, the names of the inviters, the invited, and the day and hour chosen for the reception, are, of course, inserted in writing.

In company, invitations are not unfrequently given to evening parties, concerts, or balls, by persons whom one knows but slightly, and on whom one has never called. When this happens, it is etiquette to leave a card beforehand on the lady at whose house the party is given, supposing, of course, that one means to accept the invitation.

Notes of invitation are generally in the third person, couched in the simplest terms, and treating of one only subject. "Presenting compliments," though no longer necessary, is still adopted by many; but the most fashionable note-writers do not employ it. The following is in the modern style of invitation:—

"Mr. and Mrs. Sefton request the honour of Mr. and Mrs. Unwin's company at dinner on Monday, the 10th instant, at 7 o'clock.

"Thursday morning, the 6th of July."

Invitations and answers to invitations to dinners, balls, and to evening parties, should be addressed to the lady of the house.

Excepting between very intimate friends, considerable notice must be given before the party. For a ball, not less than a fortnight, and not more than three weeks.

Notes, like letters, should be written on the best paper, inclosed in envelopes and sealed. Letters of introduction referring to the bearer should not be sealed.

Gentlemen should use plain stationery, avoiding coloured-edged paper, and any sealing-wax but red. Ladies may follow their fancy in this particular; but when writing on business, they had better adopt the same kind of stationery as that we have recommended to gentlemen. Whatever be your style of handwriting, mind it is legible, and that every letter is distinct: attend to your stops, and never use pale ink.

Before we speak of the style of letter-writing, we must give some directions on that which especially regards the etiquette of letter-writing—the direction, the commencement, and the conclusion.

It is worthy of remark, that, in writing to any respectable female acquaintance, with whom we are on distant terms, we begin “Madam;” yet, in addressing the lady of the highest rank in the world, we mean our sovereign, the title “Madam” is used. When a king reigns, he is addressed as “Sire.”

We now give the forms of directing, commencing, and concluding letters.

TO THE QUEEN.

Direct—“To the Queen’s most Excellent Majesty,” &c. Begin—“Madam, most gracious Sovereign,—May it please your Majesty,” &c. In conclusion—“I am, with profound veneration, Madam, your Majesty’s most faithful subject and dutiful servant.” Adopt this style for a solicitation or a petition. As for correspondence, the Queen never corresponds with a subject under the rank of a Peer, or a Minister of State. The latter would express himself thus:—“Lord A. or B. lays his humble duty before your Majesty,” or “at your Majesty’s feet.”

To the sons, daughters, uncles, and aunts of the sovereign—

Direct—“To His (or Her) Royal Highness the Prince or Princess,” &c. Begin—“Sir” or “Madam.” In conclusion—“I am, with the greatest respect, Sir (or Madam), your most dutiful and most obedient servant.”

THE NOBILITY.

Address—"To His Grace the Duke of —," or, "To Her Grace the Duchess of —." Begin—"My Lord Duke;" (to the Duchess) "Madam."

The eldest sons of Dukes, Marquises and Earls, take by courtesy their father's second titles, but then precedence does not always depend upon their style or dignity; for instance, the eldest son of the Duke of Somerset is only styled Lord or Baron Seymour, but he takes precedence of the Marquis of Chandos, Stafford, &c.;—the first, the eldest son of the Duke of Buckingham, and the second, the eldest son of the Duke of Sutherland.

Address a Marquis, whether English, Scotch, or Irish, as "The Most Noble The Marquis of —."

Address an Earl, a Viscount, or a Baron, as "The Right Honourable."

Address every Peer with the exception of a Duke, whose style we have given above, as "My Lord."

The eldest sons of Earls have the titles of Lord and Right Honourable. Begin—"My Lord."

The younger sons of Earls, and all the sons of Viscounts and Barons are styled Honourable; and the daughters and sons' wives, Honourable. Direct—"To the Honourable —." Begin—"Sir," or "Madam."

BARONETS, KNIGHTS, AND ESQUIRES.

Direct—"To Sir —, Bart."

In writing to Knights, suppose the name to be Sir Robert Sutton, the superscription is "Sir Robert Sutton." Friends would begin letters to him either with "My dear Sir Robert," or "Dear Sir Robert."

The title "Esquire" is now very generally given in directing to all respectable persons; but in directing to persons of high position, but without any actual title, "&c. &c. &c." should follow the word "Esquire."

THE CLERGY.

Direct—"To the Most Reverend His Grace the Lord Archbishop of —." Begin—"My Lord Archbishop." End—"I remain, my Lord Archbishop, with the highest respect, your Grace's most devoted and obedient servant."

Direct—"To the Right Rev. the Lord Bishop of —." Begin—"My Lord Bishop." End—"I have the honour to be, my Lord, your Lordship's most obedient, humble servant." "I have the honour to be," or "to remain"—with the repetition of the title given at the commencement—"your obedient servant," is the proper mode of conclusion to persons of importance, excepting where we are on very intimate terms with them.* We need not weary you with the repetition of it.

Direct—"To the Rev. —, D.D." or, "To the Rev. Dr."

Direct—"To the Very Rev. the Dean of —," or, "To the Very Rev. D.D., Dean of —."

Direct—"To the Venerable Archdeacon."

In all the preceding cases, and to the Clergy generally, "Reverend Sir" is the proper way of beginning a letter.

The title of "Right Honourable" or "Honourable" precedes the clerical title. Baronets and Knights have their clerical title inserted first.

Letters addressed to any public persons should have their highest office specified thereon, with "&c. &c. &c." after it.

THE ARMY.

In the Army and Navy, rank in the service precedes every other distinction.

Direct—"To Lieut.-General Viscount —."

Direct—"To Field Marshal the Marquis of —."

Direct—"To Colonel the Honourable B —."

Direct—"To Major," or "Captain, —, of Her Majesty's — Regiment."

To a Lieutenant or Ensign, direct—"L. —, Esq., of the 21st Regiment," as the case may be. It is not etiquette to specify any rank below that of a Captain.

THE NAVY.

Direct—"Admiral Sir L —, Commander of —."

Direct—"To Captain G. Arnold, R.N., commanding Her Majesty's Ship —."

Direct—"To Lieut. L. —, R.N., on Board Her Majesty's Ship —."

* "I am" is used in concluding a first letter, "I remain" is the style for a continued correspondence.

The title of "Excellency" is given in the British service to Ambassadors and Colonial Governors.

Direct—"To His Excellency —, Her Britannic Majesty's Ambassador to the Court of —." Begin—"My Lord," or "Sir," and in the course of the letter, "Your Excellency."

Judges, when Privy Councillors, are styled "Right Honourable."

When writing to Law Lords, you must begin—"My Lord," and in the course of the letter use the expression "Your Lordship." To the Lord Mayor, direct—"To the Right Honourable the Lord Mayor of London." Begin—"My Lord."*

To those who have the title of Right Honourable, begin—"Sir."

"Gentlemen" is the proper way to begin letters to corporate bodies, and "Your Honours" is used in continuation. To the Masters and Wardens of the Worshipful Company of Goldsmiths, Stationers, commence—"Gentlemen," and continue—"Your Worships."

As relates to the style of beginning a letter, all tendency to an intimate form should come from the superior to the inferior. True modesty avoids even the appearance of presuming or encroaching.

"Sir" or "Madam" is the proper mode of beginning a letter to a superior, or to a person with whom we are slightly acquainted. Conclude—"I have the honour to remain, Sir, your obedient Servant."

In writing to an inferior, of whom we know little, conclude—"I remain, Sir, your obedient Servant."

"Dear Sir" and "Dear Madam" show more intimacy than "Sir" and "Madam." "My dear Sir" and "My dear Madam" denote intimacy and appreciation.

Conclude a letter beginning "Dear Sir" with "I remain, dear Sir, yours truly."

Conclude a letter beginning "My dear Sir" with "I remain, my dear Sir, yours very sincerely."

"My dear Mr. —," or "My dear Mrs. —," is the style adopted between intimate friends, but these letters may

* The titles of Archbishops, Bishops, and Prime Ministers, give no extra dignity to their wives, as far as title is concerned.

also conclude with "I remain, my dear Mr. —," or "Mrs. —, yours sincerely."

Letters between members of a family and lovers are directed by the heart, and, of course, the beginning and conclusion indicate intimacy and affection.

Never forget to date your letter.

Let your place of abode be first mentioned, and then the day of the month. If the letter is to leave the country, be careful to add the date of the year; and, indeed, it is better to affix the date of the year to all letters.

In writing to superiors avoid abruptness, but, at the same time, be concise. It is a liberty to take up much of their time by too long a letter.

In familiar correspondence, write as you would talk, but with a little more care, for as letters have the advantage of premeditation, so mistakes that would be pardoned in discourse are inexcusable in a letter.

Remember that "what is written remains;" therefore, attend to this good rule—"Think before you write, and think while you are writing."

Be prompt in answering the letters of friends. It is a social obligation to be so.

Be exact in answering letters of business, for neglecting such letters introduces confusion into your affairs.

After concluding a letter of business, write in full the name of the person to whom you have written. Supposing your letter to have been written to your lawyer, "Mr. James Elton," write at the end—"To James Elton, Esq."

Keep a copy of all the letters you write on business of importance.

ETIQUETTE OF PRESENTS.

Presents have a great tendency to keep up friendships.

Excepting between relatives or engaged lovers, etiquette does not admit of very costly presents; articles of taste are chosen by acquaintances in their interchange of presents.

Very intimate friends may study the useful in their presents. Thus, gentlemen may present each other with valuable and improving books; and ladies may give or receive handsome work-boxes, desks, &c.

On receiving a present, never say, "I fear I rob you of it." This remark is not flattering to the donor.

On giving a present do not undervalue it, and call it "paltry," or the receiver might think, "Then why have you offered it to me?" On the other hand, do not praise it very enthusiastically, lest the person to whom you give it should think you repent, and wish you had kept it for yourself.

Ladies may accept occasional presents of fruit and flowers, and game, from gentlemen who visit at their houses, or those of their parents; but, in fashionable life, game is almost the only present that acquaintances make each other.

Travellers form an exception. They often return from foreign countries laden with curiosities. These furnish presents that are gladly and thankfully accepted in all classes of society.

ETIQUETTE OF THE DRAWING-ROOM.

CARDS AND MUSIC.

When you have been announced by the servant, make your way up to the lady of the house, and pay your respects to her. At large parties, the hostess generally stands near the door, and you will have no difficulty in finding her. If prevented by the crowd, wait till your opportunity comes. At fashionable parties, take everything *coolly*, if you can do so, in a hot crowded room, where you have hardly space to turn round.

Bowing or curtsying to the company, in general belongs to the etiquette of other countries and (with us) to that of a past generation.

As soon as you have had time to look about you, recognise, in a polite, but not an obsequious manner, any acquaintances present.

While you are the guests of the same hostess, you are, for the time, all on an equality; and whether this equality raises or lowers you, behave with the same degree of graceful freedom and pleasing urbanity.

In retiring from a crowded party, it is better not to *seek* out the hostess to say "good night;" but if you meet her, of course you will take leave of her.

Where servants are in abundance, and carriages "stop the

way," the amiable attention of escorting or seeing ladies home would be superfluous. At more quiet, and, generally speaking, far more agreeable assemblies, the services of truly well-bred gentlemen are in constant requisition; and the most polite man is he who, without being officious, is ever on the alert to render himself useful and agreeable to the fair sex.

A lady may, with perfect propriety, accept a gentleman's offer to see her home.

Cards, as a recreation, are much less improving than conversation; but, as they are constantly introduced in polite society, some knowledge of the etiquette of cards is requisite.

When the master or mistress of the house has proposed cards, those disposed to play approach the table; at which a fresh pack of cards is opened and spread out. The four persons who draw the lowest cards play the rubber. This point decided, the four again draw cards for partners. The two highest become partners, and the two lowest have the choice of seats and the deal.

In mixed company, a lady and gentleman are generally partners.

Married people should not play at the same table. Of course, this remark only applies to large parties.

Play merely for the amusement, and never play but for sums so trifling that winning or losing makes little or no difference to you. Playing for sums of any importance is gambling.

In company, it is not etiquette to be too punctilious in exacting any penalty incurred through mistake at whist, &c.

Do not sit down to cards unless you can be patient with your partner, whatever blunders he or she may make, and unless you can maintain your cheerfulness under a constant run of ill-luck.

Whatever may be the chances of the game, it is a great proof of ill-breeding to allow anything to ruffle your temper.

Music is a truly social accomplishment. Those who can sing, or play on any instrument, are acquisitions at evening parties.

When asked to sing or play by the mistress of the house, or by any one of the party, whose request is seconded by the host or hostess, comply immediately, if you have it in your

power. Your requiring to be pressed and entreated shows want of good breeding.

When a lady sings or plays, a gentleman should lead her to the instrument, and stand by her to turn over the leaves of her song or music-book.

BALL-ROOM ETIQUETTE.

Balls generally begin about ten o'clock.

There is not much difference in the regulations of public and private balls.

If a gentleman goes alone to a public ball, he will do well to apply to the master of the ceremonies, or to one of the stewards, to introduce him to any lady with whom he wishes to dance.

It is contrary to English etiquette to go up to a lady who is a stranger to you and ask her to dance.

At private balls introductions are made by the hostess or some member of the family.

If gentlemen go to balls, they should dance. It is a great breach of etiquette to stand idling and sauntering while ladies are waiting for an invitation to dance.

Love is busy everywhere, and no one would wish to exclude it from the ball-room; but it is not etiquette to be exclusively devoted to one lady only. In the ball-room, it destroys the harmony of general association.

In the present day, it is as requisite to dance well as it ever was; but elaborate steps are no longer in fashion. Be sure you know the figures of all the dances you stand up to perform your part in, whether the first of quadrilles, the Lancers, the Caledonians, the Mazurka, the Polkas, the Schottische, the Varsoviana, or the *valse à trois temps*, *à deux temps*, or *à un temps*.

Not only be certain of the figure, but of the tune, in order to keep in time. Partners who dance out of time are carefully avoided.

Jumping and *cutting capers* are not in accordance with modern taste.

Lead the lady through the quadrilles; do not drag her.

Never forget your engagements to dance with this or that lady. Inattention in such a case is a great want of politeness.

Above all, do not be quarrelsome in a ball-room.

Should a lady have refused you for such a dance, and through forgetfulness stand up to dance it with some other gentleman (although this is a proceeding a well-bred lady will hardly ever be guilty of), it is much better to overlook it, than to make it a subject of quarrel.

Ladies should not dance too frequently with the same partner.

Engagements should not be made while the dance is proceeding.

Those who give ball should recollect that good music is essential to good dancing.

After the dance, the gentleman may ask the lady to take some refreshment.

In some balls promenading goes on between the dances. Where this is not the custom, conduct your last partner to her seat, and either sit down beside her, or bow politely, and retire.

A gentleman conducts his last partner to the supper-room.

If you are obliged to withdraw from the ball-room earlier than the other guests, do so as quietly as possible, lest your departure should tend to break up the party.

ETIQUETTE OF COURTSHIP AND ENGAGEMENTS.

COURTSHIPS and engagements are not always simultaneous. Sometimes courtship makes progress before an engagement is entered on ; but, according to the strict code of our forefathers, a gentleman should ask the consent of the parents or guardians before he endeavours to win the affections of the young lady. Hearts are, however, often won and lost before young people are aware of it.

In youth the affections are so warm, that with many it seems a necessity to love and be beloved. These considerations should make parents very careful whom they receive as intimate friends. In fact, it is thought by some, that where there are daughters, no constant visits should be paid by young men, excepting by those whom parents would think eligible, in case of a mutual attachment. Perhaps this is carrying caution rather too far ; but much care is necessary where there are young ladies just introduced into the world.

Men given to dissipation of any kind, and men of unmeaning attentions, should be equally discouraged. They may be quite as fascinating as men likely to make good husbands, but attachment for such men often blights young girls' prospects for life.

Gentlemen should also carefully guard their own hearts. Parents often find they have enough to do in looking after their daughters ; yet, many a fond mother's heart trembles for the peace of mind of a son when she sees him falling a prey to the snares of some coquette—some "lady of unmeaning attentions"—who is only anxious to behold lovers in her train, and when her vanity is satisfied, directs all the artillery of her charms to attract others in some other quarter, little caring for the bitter disappointment of the fond swains who had deemed their love returned.

Guard your hearts—we speak to all of both sexes who are

capable of a warm, generous, and faithful attachment—and make common cause against those traitors to love—coquettes, jilts, rovers, and men of unmeaning attentions.

Ladies' hearts should not, unsought, be won. Love for a man of worth—a man approved of by parents and friends—is a respectable feeling, and one that rather elevates than lowers a young lady in her circle of acquaintance. Not so those sudden and violent fancies for fine singers at concerts, dashing officers on horseback, or eloquent lecturers at public meetings.

Appreciate men according to their worth, but reserve all enthusiastic warmth of regard for mutual love, for the man who may honour you by selecting you for his partner for life; but you are not likely to meet with such a man, if your heart and imagination can only be captivated by *stars* moving in another orbit.

Gentlemen, who are allowed to be the wooers, sometimes hardly know how to take the initiative, when they see a young lady they think calculated to make them happy, but who does not happen to be one of their acquaintance. In England, however, society is connected by so many links, that very likely they may find some friend of the young lady's, or some friend of her friend's, through whom an introduction may be brought about.

But if not, then they must trust to their own perseverance and determination. Let them frequent the same places of amusement, public lectures, &c., as those which the young ladies visit. Without persecuting, let them generally contrive to meet them once a day, in their walks. The fair sex are very quick-sighted, and we do not doubt that the ladies will soon discover the impression made by their attractions. The countenance is the faithful mirror of the soul. Theirs will soon betray pleasure or dissatisfaction. If the former, the gentlemen may hope; but it would be wrong to presume to accost them; to write to them would be against all the rules of etiquette; and to write to their parents would be rather premature, because such a step would be more or less binding; and until a gentleman has gained some satisfactory information about a lady's position, her character, and the company with which she mixes, he would be rash to entangle himself in an engagement. But if all is as he could wish, and his own circumstances are such as to enable

him to support a wife, then let him write to the young lady's parents or guardians, stating the deep impression made on him by the young lady's attractions—stating his intentions to be honourable, and his means adequate; and concluding with a request to be allowed to make the young lady's acquaintance, in order to pay his addresses to her. He must not omit in his letter to give unanswerable references as to his own respectability.

If the young lady is disengaged, in all probability, the answer will be favourable.

There is much truth in the old saying, "Where there is a will there is a way;" but when gentlemen set their hearts on far-famed heiresses, or on ladies very much above them in the social scale, the case is different. True, we read in the "Arabian Nights" how Aladdin, the poor tailor's son, married the princess, but that was through the intervention of the "Genius and the Ring." These assistants to matrimony belonged to happier ages.

Though we have tried to smooth the road to making acquaintance, we think it is much better for gentlemen to select as the object of their attentions some members of their own circle of acquaintance, whose characters they may study, and whom they meet as friends before they make them the objects of courtship.

Supposing a gentleman first declares his attachment, and makes a proposal of marriage to the daughter, she, if she accepts the offer, should refer the suitor to her parents. If the gentleman proposes in the first instance to the parents, they, unless they reject the proposal, refer the suitor to their daughter.

Proposals of marriage by word of mouth, or by letter, are equally in accordance with etiquette. A gentleman may consult his feelings in selecting the one or the other.

Taking it for granted that the gentleman is accepted by all the parties concerned, we enter on the discussion of a very important topic—the engagement.

Long engagements are often productive of much evil. Lovers, like authors, are an irritable set. The poet says:—

"Alas, how slight a cause can move
Dissensions between hearts that love."

It may be answered that this would apply to the young pair

when married, and so it would, but then married life brings with it all kind of new duties to occupy the attention, and it leaves less leisure for those lovers' quarrels, which, if they are sometimes "the renewal of love," prove not unfrequently the destruction of it. Another reason why long engagements should be avoided is this: weariness is apt to creep into the *tête-à-têtes* of lovers of long standing, and the family of the bride grow tired of the tedious and protracted wooing, while the lovers are also apt to become tired of each other.

But there may be family matters, or matters of business, that render a long engagement almost necessary. In that case let the affianced one remember that her lover is but a man, that he will necessarily fall short of perfection in a thousand particulars, and may sometimes even fail in appreciation of herself; but let her ever be indulgent, ever receive him with a smile and a welcome, and soon she will see him resume all his devotion.

The family of the engaged lady should endeavour to make the suitor feel that he is at home, how protracted soever may be his visits. Both etiquette and good feeling prompt this, for love is the honey-drop in the cup of life, and we should not embitter it for each other.

Parents who have themselves known all the sweets of courtship, should not grudge their daughter the enjoyment of them. If her engagement is of necessity a protracted one, let them enable her to have a great deal of her lover's company, and no kindness lavished on her from her cradle will she feel more gratefully than the constant hospitality shown, and the affectionate welcome given, to her suitor.

But, whatever etiquette, good feeling, and parental kindness may prompt, the comfort of a house is not increased by a courtship going on in it. Bulwer makes one of his heroes say,

"We'll have no friends that are not lovers."

Plain matter of fact says, lovers are not particularly agreeable people except to each other.

They take no interest in anything that is going on around. Their eyes are often red with tears shed for nobody knows what. They often seem to think others *de trop*, as the French call it (anglicised, "in the way"). Then the suitor cannot tear himself away from his beloved, and some

poor tired member of the bride's family must, according to etiquette, sit up, weary and irritated, perhaps for hours beyond the usual time of retiring.

Such are some of the discomforts courting introduces, and this without the least breach of etiquette. These trials should be borne with patience and good temper; they form part of the trials of social and domestic life.

The suitor, on his part, should endeavour as much as possible to lessen the inconvenience of his constant visits, and to show his sense of the kindness manifested to him. Particularly should his conduct to the mother of his bride-elect be marked with affectionate respect. He should endeavour, by every word and deed, to solace that mother with the conviction that she will not lose a daughter, but gain a son.

The degree of freedom that should be allowed to engaged lovers must depend on circumstances. More liberty is allowed in the country than in town, to a young lady after twenty, than to an affianced one in her teens; but however this may be, parents must remember that their guardianship does not cease with the engagement, and that they should anxiously watch, and affectionately counsel their daughters, until, at the altar, they resign them to the guardianship of their husbands.

Etiquette allows lovers to correspond by letter after the engagement, but not before it.

In public a gentleman should show constant attention to his intended, and neither in company nor elsewhere should he flirt with any other lady. On the other hand, he should avoid, even to his bride-elect, those marked attentions and endearments that would excite in strangers a smile of ridicule.

Etiquette does not insist on the lady's wearing the engaged ring; but, if adopted, it should be a plain ring, and the lady should wear it on the third finger of her right hand; the gentleman on the third finger of the left.

According to the etiquette of the present day, an engaged lady enters freely into society; but a few days before her marriage, she should not be seen at public places.

A lady who appears more pleased with the attentions of other gentlemen than with those of her suitor, offends etiquette, good taste, and good feeling.

Engaged lovers may exchange portraits, presents, and locks of hair.

We turn unwillingly from the details of successful courtship to the luckless lovers whose mutual attachment is not sanctioned by the parents' consent.

When a gentleman's proposal is refused, he should always endeavour to know the reason; for if insufficient fortune or position is the cause, he may, in the course of time, induce the parents to reverse the decree, by achieving both wealth and reputation. Love is a wonderful incitement to action. If influenced and animated by hope, labour is sweet to the lover.

"And toil and exertions, he dreaded them not,
Urged on by love's powerful voice;
For he said, 'If success and renown are my lot,
The maiden I love will rejoice.'"

When a young lady's parents refuse their consent to her union with the man she loves, she is very much to be pitied, for love and duty are at war. But let her not despair of her lover; he will not easily relinquish her, and if he is worthy of her, he may, in the course of time, remove all prejudice against him, and obtain the wished-for consent. At any rate, let no young lady expect happiness from a clandestine match; for what blessing can be expected on a union formed in violation of paternal authority?

If it is painful to be rejected by the parents, it is still worse to be refused by the lady. Yet gentlemen can survive even such a trial as this. A gentleman who is refused should withdraw at once. It is quite contrary to etiquette to importune a lady with unwelcome attentions, and it is unmanly to endeavour to win from pity what could not be gained from preference.

A lady who receives an unwelcome proposal of marriage by letter, should not return the letter, but write a kind but firm reply, refusing the gentleman in the terms she thinks least calculated to wound his feelings.

A lady of good feeling never boasts of the offer she has rejected.

Sometimes a gentleman virtually refuses a lady by retiring, under some pretence, from his engagement with her. Where there are brothers, this behaviour is sometimes visited

with more severe punishment than an action for breach of promise of marriage.

Ladies are sometimes equally as faithless, and a roving disposition in them may inflict almost as much suffering as the same failing in a man. But we do not recommend a gentleman, except under very peculiar circumstances, to sue a lady for breach of promise. There is something undignified in such a proceeding.

Should an engagement be broken off by mutual consent, etiquette requires that presents of any value, as well as portraits and letters, should be returned.

Engagements should not be dissolved in a hurry, through pique, or passion, &c. The parties thus estranged often suffer much more than they had anticipated. But now we turn to the more pleasing contemplation of the engagement ending in a wedding.

WEDDING ETIQUETTE.

It is the lady's privilege to "name the happy day;" of course, the gentleman implores that it may be an early one.

All settlement of property on the bride precedes the wedding; it would be invalid when she and her beloved are one.

Eagerness about money matters is considered ungraceful in an engaged lady. A display of it certainly is so; but prudent consideration for the future is a bride's duty, not only as it regards herself, but also as it relates to the prospects of the children of which she may become the mother.

The suitor may inspire the greatest confidence through his reputation for integrity, and his business-like habits; but a life of business has its temptations, as well as a life of pleasure. Gambling, in the shape of speculation, is the vice of the age. Vast speculations are often nothing more than gambling on a vast scale, and temptations to this style of gambling beset the man of business on every side. How often the unfortunate speculator would have been reduced to beggary but for some little property settled on his wife.

Wherever it is possible, let all parties concerned look to the pecuniary interests of the bride.

Marriage settlements are signed and witnessed the day before the wedding, and generally in the presence of the relatives of the bride and bridegroom.

THE MARRIAGE CEREMONY.

There are various marriage ceremonies, all equally constituting a valid marriage, provided the previous legal measures have been taken.

Marriage by special licence is, to a certain degree, restricted to peers, peeresses in their own right, to their sons

and daughters, to dowager peeresses, to privy councillors, judges of the courts at Westminster, to baronets, knights, and to members of Parliament; but it by no means follows that people of the various ranks just mentioned always avail themselves of the privilege of a special licence. The chief difference between a special licence and an ordinary licence is this: if you procure the former, you can be married in any convenient place, and at any hour, but, of course, by a regularly ordained clergyman. If by an ordinary licence, you must be married in church, and in the forenoon.

Abroad, under certain circumstances, marriages may be solemnised at the offices of British ambassadors or consuls, and even on board British ships.

For special licences, application must be made through a proctor (an ecclesiastical lawyer) to his Grace the Archbishop of Canterbury.

Those who wish for a special licence, yet do not rank with those mentioned, should endeavour to procure an interview with, or a letter of introduction to, his Grace, stating their reasons for wishing for a special licence. The expense of a special licence is about twenty-eight or thirty guineas.

For an ordinary marriage licence, you must make application at Doctors' Commons, Bennet's Hill, St. Paul's Churchyard, London; or you may obtain a licence at the Vicar-General's Office, or at the Faculty Registry, or at the Diocesan Registry Office of the archbishop or bishop, through application to a proctor; but an ordinary licence, procured from Doctors' Commons, is available throughout the whole of England; the others are not so.

Before applying for a licence, the lady or gentleman must have resided fifteen days in the parish or district of the church at which the marriage is to be celebrated.

In the affidavit made before the licence is granted, it is not necessary that the exact age either of the lady or gentleman should be stated, provided they have both attained their majority.

The form of the Declaration is as follows:—

Vicar-General's Office,
_____ 1860.

Appeared personally, B. C., of the parish or district of —, in the county of —, a bachelor (or widower, as the case may be) of

twenty-one years and upwards, and prayed a licence for the solemnisation of matrimony in the parish or district church of —, between him and D. E., of the district of —, in the county of —, a spinster (or widow, as the case may be) of the age of twenty-one years and upwards, and made oath that he believeth that there is no impediment of kindred, or alliance, or of any other lawful cause, nor any suit commenced in any ecclesiastical court, to bar or hinder the proceeding of the said matrimony according to the tenor of such licence. And he further made oath that he, the said B. C., or D. E., hath had his (or her) usual place of abode within the said parish or district of —, for the space of fifteen days last past.

Sworn before me, _____

The document is signed by the vicar-general, or a surrogate appointed by that officer. The licence is then made out in the name of the Archbishop of Canterbury. The licence remains in force for three months only. The copy received by the lady or gentleman (either may apply for the licence) is left in the hands of the clergyman who performs the ceremony.

The expenses of the licence and the fee to the clergyman fall to the bridegroom. What fee should be given to the clergyman who performs the ceremony must depend on circumstances. A guinea would be accepted; £5 would be given by people decidedly well off; £10 or £15 would be considered a very handsome fee.

Supposing either the lady or gentleman to be a minor, the age must be stated, and the consent of the parents or guardians must be sworn to by the gentleman or lady applying for a licence.

Consent, in case of minority, is required—first, of the father, if still living; second, of the guardians, if there are any appointed by his will; third, of the mother, if unmarried; if dead, or married, of the guardians appointed by Chancery. Should none of the persons above-mentioned exist, the marriage may be legally solemnised as between parties who have attained their majority.

The ordinary licence costs two guineas and a half; three guineas when either the lady or the gentleman is a minor.

Special and ordinary licences are for marriages to be solemnised according to the rites of the Church of England.

Dissenters and Roman Catholics wishing to be married at their own places of worship, must apply for a licence for

that purpose to the superintendent registrar of the district in which one of the parties resides. They must give a week's notice to the officer mentioned. This kind of licence costs £2 12s. 6d. But for a marriage of this sort, as for others (according to an Act of Parliament), the residence for fifteen days of one or other of the parties in the parish where the marriage takes place is indispensable.

For marriages before the registrar, without a licence, three weeks' notice to the same officer is necessary. This notice is affixed in his office, and read before the proper officers when assembled. After the three weeks have elapsed, the marriage may be solemnised between the parties in any place licensed and within their district. Every such marriage, whether with a licence or without one, must be attended by the registrar of marriages, whose fee is 10s. for attending the ceremony and registering a marriage by licence. The certificate costs 2s. 6d. The fee for a marriage without a licence is 5s., and the certificate 2s. 6d.

If the marriage, after due notice, should be celebrated at the office of the superintendent registrar, either with or without religious ceremony, the following declarations are necessary, and they must be made in the presence of the registrar and two witnesses:—

"I do solemnly declare that I know not of any lawful impediment why I, B. D., should not be joined in matrimony to E. F." And each of the parties shall also say to each other, "I call upon these persons here present to witness that I, B. D., do take thee, E. F., to be my lawful wedded wife" (or husband).

The circumstances must be very peculiar in which ladies or gentlemen would like to adopt the form of marriage we have just described.

People of all persuasions may, at their option, be married by ordinary licence or banns in the Established Church, and according to its ritual.

For marriage by banns, notice must be given to the clerk of the parish or district church. The names of the two persons to be married, with their conditions, must be written down in full. Supposing the parties to belong to different parishes, the banns must be published in each, and a certificate of the banns put up in one church must be given to

the clergyman who marries the said parties in another church. After the publication on the third Sunday the marriage may take place on the Monday, but it is usual to give at least one day's notice to the clerk, whether married by banns or by an ordinary licence.

Marriages by banns or by ordinary licences must be celebrated in the morning between the hours of eight and twelve. These are termed the canonical hours. The fees of a marriage by banns vary from 7s. to 15s. 6d., according to the parish or district where the marriage takes place.

Banns are in force for a considerable time; but difficulties may occur if parties put off their wedding too long after their being read for the third time; besides, "delays are dangerous."

Lavish expenditure on the wedding-day is sure to leave cause for regret. At the same time, parsimony on such an occasion ill becomes the bride's family, still less the bridegroom.

The expenses of the bride's outfit devolve on her parents, and the wedding breakfast is given at their house. In rich, fashionable families the breakfast is a most magnificent feast—a kind of union of breakfast, dinner, tea, and supper, and a collection of all the luxuries in and out of season.

Of course, the gentleman buys the wedding-ring, and he will have to show his dexterity in procuring the exact size of the "white taper finger" for which it is intended.

If the bride has younger sisters, she generally chooses them for her bridesmaids. If she follows the fashion of having a numerous train of bridesmaids, she will add some favourites among her young female friends to the members of her own family.

The bridegroom's-men should be young and unmarried, and they should correspond in number with the bridesmaids.

It is generally impossible that all the friends of the bride and bridegroom should be invited to the wedding. The father and mother of the bridegroom will, of course, be present, and his brothers and sisters, their wives and husbands, and the relations and very intimate friends on both sides should also be invited.

The bridegroom has the right of asking any friends he may wish to have at his wedding.

The bride may send white gloves to the bridesmaids, but etiquette no longer requires that gloves should be given to all the guests, nor bride-cake sent to friends and acquaintance.

The bridegroom's-man should take especial care that the bridegroom, in the intoxication of his joy, does not forget to put the ring in the pocket of his wedding-waistcoat.

The bridesmaids are in constant attendance on the bride, and they have the charge of the wedding favours, and of the cards to be sent out by the bride and bridegroom; but, for the purpose of distributing the cards, they meet on the day after the wedding at the house of the bride's parents.

The wedding-cards are furnished by the bridegroom. The cards of the bride and bridegroom may or may not be tied together with a bit of silver cord. The lady's card is much larger than the gentleman's. These cards are put in envelopes, and directed by the bridesmaids, according to the lists previously made out by the bride and bridegroom. The latter has only placed on this list such friends as he is desirous of seeing at his new home. The lady generally sends, through the medium of her bridesmaids, cards to the friends and acquaintance she has been in the habit of receiving at her father's house; but she, like the bridegroom, can make her selection, and, by omitting to send cards to certain acquaintances, she may drop those whom she no longer deems desirable. On the cards are generally placed the address of the future residence, and the words "at home" on such a day, after the return from the wedding tour. The words "at home" signify that, on the day specified, the bride and bridegroom will be prepared to receive the visits of their friends and acquaintances. The bridesmaids are generally present at the "at home," and they offer wedding-cake and wine to the visitors.

We must now return to the bridal party.

If the wedding breakfast is spread in the dining-room, of course, the guests are received in the drawing-room.

The company should proceed to church in the following order:—

The principal bridesmaid and the principal bridegroom's-man in the first carriage.

The second bridesmaid and the bridegroom's mother in the second carriage. Other carriages with bridesmaids,

then those with friends following. In the last carriage, the bride, with her father and mother.

The dress of the bride should be white, whatever be the material—an orange wreath and lace veil are now more generally adopted than a bonnet; but, under all circumstances, the bride should wear a veil.

The bridesmaids' costume should be very light; but it is now fashionable for their dresses to be trimmed with colours, or their scarfs to consist of some delicate-tinted silk, or either pale-pink, blue, or lilac. Thus, they are distinguished from the bride. For good effect, all the bridesmaids should be dressed alike.

Although the ceremony may be performed by a clergyman, a relation of the bride or bridegroom, the presence of the resident clergyman should be invited; and it is his duty to attend, and to witness the entry of the marriage in the parish register.

The bridegroom should receive the bride in the vestry.

According to modern etiquette, bridegrooms do not wear black coats. Of course, we allude to a marriage celebrated in the morning, and not to one by special licence, which may be solemnised in the evening, and occasions a full-dress evening assembly. A bridegroom's coat may be blue or invisible green. His trousers of any tasteful light colour, and his waistcoat of white satin or silk. He *may* wear an ornamental tie, and he *must* have white kid gloves.

The father of the bride advances with her from the vestry to the altar, followed by the bridesmaids. The bridegroom's father gives his arm to the bride's mother, who goes next to the bridesmaids.

At the altar the bridegroom, with his bridegroom's-men, is in readiness to meet the bride. The bridegroom stands at the left hand of the clergyman, in the centre, before the altar rails.

For the ceremony, the bridegroom stands at the right hand of the bride; the father just behind her, in readiness to give her hand to the bridegroom. The principal bridesmaid stands on the left of the bride, ready to take off the bride's glove.

After the ceremony is performed, the bride is led by the bridegroom into the vestry. The bridesmaids and the

bridegroom's-men follow, then the father and mother of the bride, after them the father and mother of the bridegroom, and then the rest of the company.

For the registry of the marriage, the bridegroom signs first, then the bride, and for the last time in her maiden name. The other signatures are affixed in full in the following order. Those of the father and mother of the bride, of the father and mother of the bridegroom, of the bridesmaids and bridegroom's-men, and afterwards of any of the company who wish to add their names to the list.

The certificate of the marriage is handed to the bride, and she should never part with it.

As soon as the marriage is witnessed, wedding favours are distributed to the servants, while the bridesmaids pin favours on the coats of the bridegroom's-men.

Friends and relatives congratulate the happy pair, and all is joy and felicitation. The time for parting is not yet arrived. It is an hour of sunshine in the "heart's April day."

Marriage is contagious; one wedding causes many others. It is well it should do so, for where is happiness to be found if not in domestic life?

" Till Hymen brought his love-delighted hour,
There dwelt no joy in Eden's rosy bow'r.
In vain the viewless seraph, ling'ring there
At starry midnight, charm'd the silent air;
In vain the wild bird carol'd on the steep,
To hail the sun, slow wheeling from the deep;
Still slowly pass'd the melancholy day,
And still the stranger wist not where to stray;
The world was sad, the garden was a wild,
And man, the hermit, sighed—till woman smiled."

Whereas the bride reached church in the last carriage, etiquette requires that she should leave it in the first, and in company with him who has taken her "for better for worse, for richer for poorer," she returns, for a short time, to the house of her father. He follows, with her mother, in the second carriage, and the rest of the company follow as they can make it convenient, no particular ceremony being necessary.

At the wedding breakfast the bride and bridegroom sit in

the centre of the table. The principal bridesmaid sits to the left of the bride, and the principal bridegroom's-man to the left of the bridegroom. The clergyman who performed the ceremony sits opposite the happy pair. The father and mother of the bride are respectively at the top and bottom of the table.

The ladies of the party keep on their bonnets during the breakfast.

The bride cuts the cake, but sometimes the bridesmaids relieve her of that office.

When the cake is cut, the health of the bride and bridegroom is proposed by some old friend of the family. The bridegroom returns thanks. The health of the bride's parents is next proposed, and that of the most important persons present in succession. In about an hour the principal bridesmaid assists the bride to retire quietly. When her absence is noticed, the ladies retire also.

The bridegroom remains a short time with his bachelor friends, and then he withdraws, to equip himself for travelling.

In the meantime the bride has doffed her wedding attire, and, quietly dressed for the journey, she returns to say farewell to her bridesmaids and lady friends.

Her parting with her family has little to do with *wedding etiquette*. When the moment for leaving her home actually arrives, she seems to forget she is a bride and to remember only that she is a daughter, but her bridegroom's fond but half-reproachful glance recalls her to her actual position, and it is amid smiles and tears, sobs and congratulations, that the carriage conveying the "happy pair" dashes at length through the crowd collected by the proceedings of the wedding-day.

WEDDED LIFE.

The length of the wedding trip must depend on the time the bridegroom has at his disposal. Gentlemen connected with the law, and whose marriage has taken place in the summer or the autumn, have not only the advantage of the long vacation, but, generally speaking, of very delightful weather, for their journey.

Trips to Paris are better suited for the winter, as the beau

monde, and all the grandeur that follows in its train, are then to be witnessed there. The early autumn is the season for visiting Switzerland; but for a summer's excursion we recommend a tour through Wales, or a trip to the Lakes, or the Highlands of Scotland. You need not leave Great Britain in order to become acquainted with the most lovely scenery, and with much that is wonderful in nature and in art. You will never enjoy these things more, than with a loving, sympathising bride—a treasure so recently made your own. Even the little difficulties inseparable from travelling will be delightful when shared with her; and she will be enabled, by the good-natured endurance of these slight trials, to give you an earnest of her fortitude and devotion when life's real misfortunes overtake you.

Amid all the changes that are perpetually taking place, we hope this custom of the wedding trip will remain unaltered. It enables the bride to escape from the curious observation always awakened by one in her interesting position. This observation is trying to a sensitive nature; and, as to the bridegroom, the tour, by the pleasing excitement of new scenes, and the invigorating influence of fresh air, recruits his spirits and disperses those anxieties ever attendant on radical changes.

Formerly the bridesmaid accompanied the bride on her wedding tour. This custom has become obsolete, and wisely so. It is much better the happy pair should go alone. What though they should for a while see none but strangers? they are all the world to each other.

Life's railroad has not a more disagreeable terminus than that which puts an end to the wedding trip. But there is a bright side to everything. The young couple are welcomed back by old friends and fond relatives; and even the delights of the tour are not quite exhausted, for in winter's evenings, by the cheerful fireside, and in summer rambles near home, its pleasures will be talked over and enjoyed again in retrospect.

On the reception day, when the newly-married couple receive their friends at home, wine and wedding-cake are offered to the visitors; and though drinking healths has gone out of fashion, it is still the custom to wish the bride joy before you taste your wine.

These congratulatory visits should be returned in the course of a few days by the bride and her husband. If he cannot accompany her, she should be attended by the principal bridesmaid; but by paying the visits alone she commits no breach of etiquette.

And now the young couple are again left to themselves, but it is in the quiet scenes of every-day life. Both husband and wife should bear in mind that they have married mortals, not angels, and that as mortals they both of them have faults and weaknesses, from which they will mutually suffer, but which they must mutually forgive. The "sweet passion" of love, that blinded the lovers to these imperfections, cannot last for ever. It inevitably yields to time and custom; but sincere and lasting affection should supply its place.

A young pair have their fate in a great degree in their own hands. If they are unhappy, both husband and wife are in most cases to blame. Perhaps the husband has used his power harshly, and endeavoured to treat as a dependent his wife, who is his equal; or she may have lost sight of all the winning gentleness that attracted love, and indulged in the harshness that estranges it. There are a thousand ways in which wedded bliss may be destroyed, and but one by which it can be cemented; viz., by confiding, forgiving, persevering love. Let the husband show this love by making his wife, from the beginning, the sharer of all his pleasures, and the confidant of his joys and troubles. In all important matters let him consult her, whose interests are the same with his own. The advice of a sensible wife is not to be disregarded. The very strength of her affection makes her cautious and clear-sighted. Another proof of a husband's love is shown by liberality in money matters. Do not meddle unnecessarily in domestic affairs. Readily supply your wife with the necessary funds for the household expenses, and for her own. Do not humiliate her by obliging her to implore you for what is necessary. One word more, and we turn to the wife. When she tries to manage well, appreciate her efforts. You may be sure that her duties at home are quite as difficult to perform as yours at your office or your counting-house.

Let the wife show her love, by rendering her husband's

home the most agreeable house he can be in, and herself the most agreeable companion he can meet with. She is sure to render herself the latter, by affectionate cheerfulness, regard to his interests, and a degree of attention to her personal appearance equal to that evinced during the days of courtship. Particularly let her see that her husband never has to wait for his repasts, that whatever is served up is good of its kind, and that the arrangements of the table are neat and cleanly.*

If harmony, method, and economy prevail at home, during the first year of marriage, there is reason to augur well for the happiness of the whole wedded life; and when, by the birth of children, new ties bind the happy pair still more closely to each other, hope points to new enjoyments, rather than to fresh trials; for the sons and daughters of a happy, sensible, and attached couple, learn all that is good by example, as well as precept, and therefore they learn it thoroughly.

Returning to etiquette, from which we have slightly diverged, we may observe that a lady recovering from her confinement is only allowed to receive in her room a few of her most intimate female friends, and even they must not feel hurt if unadmitted. According to improved modern views, the lying-in room is kept as quiet as possible.

The practice of offering the visitors caudle is almost exploded. On the occasion of the birth of the present Prince of Wales, the Queen's caudle was handed round to the inquiring visitors below. Since then the custom has been discontinued at the Palace. Where the old fashion of serving up this refreshment prevails, it is polite to partake of it. The nurse, who shows the new-born infant to the few friends admitted, is apt to expect a perquisite in money, as also at the christening. Some ladies realise these expectations, others disappoint them.

The christening is generally made the occasion of some kind of festivity, either of a dinner-party, or an evening-party, at which the godfather and godmothers are present.

* Young wives will find good hints and plain directions on domestic management in a work called "The Matron," published in chapters in "Cassell's Illustrated Family Paper," beginning in the first volume, new series.

The ceremony of christening is now (in the Established Church) often performed during the afternoon service. At the font the nurse holds the infant, and the godmother tells the clergyman the name of the child. The fee for a christening is only one shilling. Where etiquette is observed, the father gives, in an unobtrusive manner, an extra fee to the clergyman; perhaps half a sovereign. People living in luxury would not give less than a whole one.

Of the presents which godfathers and godmothers give their godchildren, the first is made on the christening day.

The churching—the ceremony at which the mother returns thanks to the Almighty for her recovery—may take place on the same day as the christening, but it often precedes it. After this ceremony the lady sends out her cards of “thanks for obliging inquiries;” and she receives as usual the visits of her friends and general acquaintances.

THE HOUSE OF MOURNING.

A KNOWLEDGE of the forms and ceremonies connected with the loss of those we love, is a species of information we all of us think cannot be acquired too late; for

“Very dreary is the house of woe,
Where love, domestic love, no longer nestles.”

But dissolution is the condition of our being. Happy are those who are prepared for it! Happy those who can look forward with courage to their own death, and bear that of a relative with a resignation that will prevent their being bewildered by their affliction, and unmindful of the fact that all our duties, whether to the living or the dead, should be performed “decently and in order.”

Anxious to be of service to those who weep, as well as to those who rejoice, we give a few hints on the forms observed at funerals, hoping it may be long, very long, before our readers have to act upon them.

In a house where a death has taken place, the blinds are put down till the day after the funeral.

The medical man announces the death at the Registrar's office, and also the name of the disease that proved fatal.

A kind friend is sometimes deputed by the principal member of the family to give the necessary orders respecting the last duties to the departed.

The degree of funeral pomp will of course depend on the means and the position of the bereaved, or on the wishes which the deceased may have expressed on the subject.

The funeral generally takes place eight days after the demise.

In the meantime, friends and acquaintances send to inquire after the health of the family, but they do not expect to see any member of it.

According to modern etiquette, ladies do not attend funerals, the ceremonies being considered too mournfully exciting for their delicate organisation. But some members of the fair sex are determined to brave the excess of grief, in order to pay the last tribute to those they mourn.

In the families of great landed proprietors, where the church is on the estate, and the mournful procession has not far to go, the female relatives, in some few instances, have been known to attend. Their costume for this sad occasion consists of black cloaks and black hoods—in fact, the same attire, adopted on a similar occasion, by the females of the operative classes and of our rural population, who seldom shrink from the sad task of following their loved ones to the grave.

Invitations to the funeral should be sent four days before it takes place.

Relations are generally invited, as also intimate friends; but where economy is a consideration, the fewer the mourners the better. Of course we mean of those over and above the number suited to mark respect for the departed.

The friends who are not invited have no reason to consider themselves neglected, neither should those who send valid excuses for non-attendance give any offence.

Funerals take place in the afternoon.

When the gentlemen invited to attend assemble at the house of mourning, they find the male members of the family, who are to form part of the procession, ready to receive them.

The undertakers are in waiting, with silk hat-bands and with gloves of various sizes, in order to suit each visitor.

For the funerals of children and unmarried persons, the hat-bands and gloves are white.

White gloves, and a hat-band of a mixture of white and black, are worn for women who die in childbirth. For married people, and widows and widowers, the hat-bands and gloves are black.

The expenses of all these things, and of mourning coaches or railway conveyance to cemeteries, are included in the undertaker's account, and are defrayed by the relatives of the deceased.

The fees attending on the burial vary so much with the mode of interment selected, and the parish in which it takes

place, that we can give no definite information on the subject; but the mere fee to a clergyman of the Church of England, for performing the service, is only half-a-crown.

Cake and wine are the refreshments generally served round to the assembled mourners.

A few kind, consoling words to the bereaved is all the conversation necessary. The discussion of light, commonplace topics would be alike at variance with etiquette and good feeling.

In the procession, the nearest relatives (as chief mourners) take precedence of the visitors.

After the funeral rites are performed, the parties attending return in the same carriage which brought them to the cemetery or churchyard. But only those who are invited to be present at the reading of the will (which generally takes place after the funeral) return to the house of the bereaved.

This remark does not apply to those friends who receive a special invitation from any member of the family.

The gloves and hat-bands are not returned, but kept by the wearers. The cloaks and the hoods (where any of the females of the family attend) are the property of the undertaker.

Monuments and grave-stones may be erected a month or a year after the funeral, according to the inclination and convenience of relatives.

The will of the deceased should be entered at Doctors' Commons, St. Paul's Churchyard, within a twelvemonth of the demise.

Thus we have shown that what relates to funerals in England is conducted with much simplicity.

In Roman Catholic countries almost all the ceremonies observed on such occasions are under the direction of the Church, but among Protestant continental communities, the funeral processions, as being much more numerous, assume, in one point of view, a greater degree of importance than with us.

A remarkable custom obtains in Switzerland, and one we cannot help thinking the mourner would consider "more valued in the breach than the observance:" we allude to the practice of all the friends of the widower assembling on the very day of the funeral to shake hands with him.

One gloomy scene suggests another, and imagination conjures up a still more gloomy picture of funerals—that of a Hindoo widow, probably a young woman in all the pride of health and beauty, buried alive with her dead lord, as a token that woman is but man's satellite, and that her light is extinguished with his!

The ancients burned their dead on funeral piles, and collected the ashes in urns, that still furnish models of sculpture. Their philosophers had some faint belief in the immortality of the soul, but none in the "resurrection of the body."

It is the joint belief that solaces the English Christian mourner. We commit our dear ones to the earth, yet we believe that in their "flesh shall they see God;" and as to the spirit, it is immortal!

"It shall return to Him
Who gave the heavenly spark,
And think not, Sun, it shall be dim
When thou thyself art dark;
No, it shall live again, and shine
With bliss unknown to beams of thine;
By Him restored to light
Who captive led captivity,
Who robbed the grave of victory,
And took the sting from death."

The Sunday after the funeral the relatives can, with perfect propriety, appear at church; but, unless otherwise disposed, they need not send round their cards to return thanks for obliging inquiries, for ten days or a fortnight after the funeral.

The sending round these cards (which can be purchased black-edged at a stationer's) implies that the family is prepared to receive the visits of friends and acquaintances.

Mourning for a parent, a husband, or wife cannot, with decorum, be entirely laid aside in less than a year, or in less than six months for a brother or sister. The proper time for wearing mourning for aunts and cousins depends on the degree of intimacy that has existed. Mourning is not only worn for relations by blood, but also for relations in law.

THE END.

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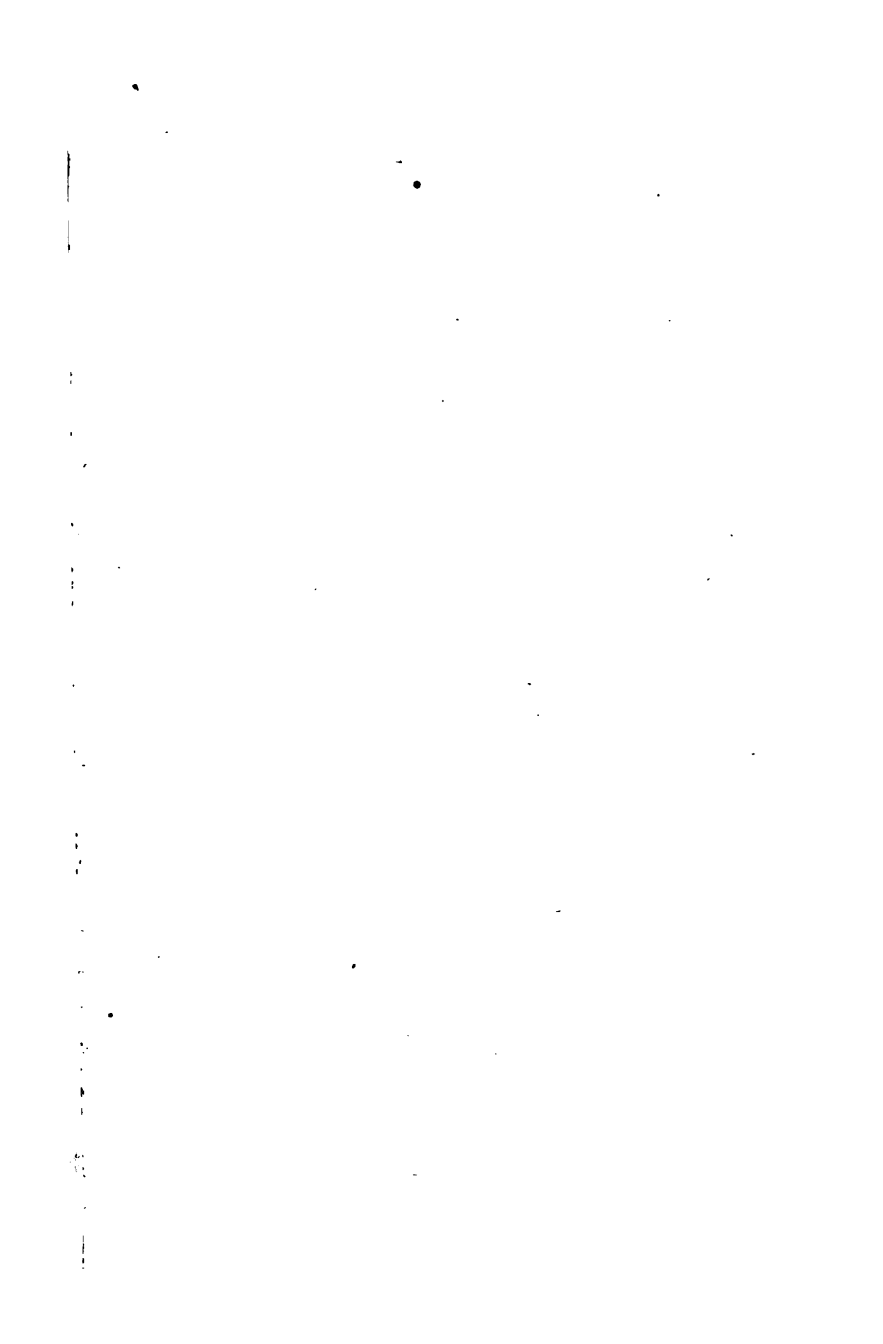
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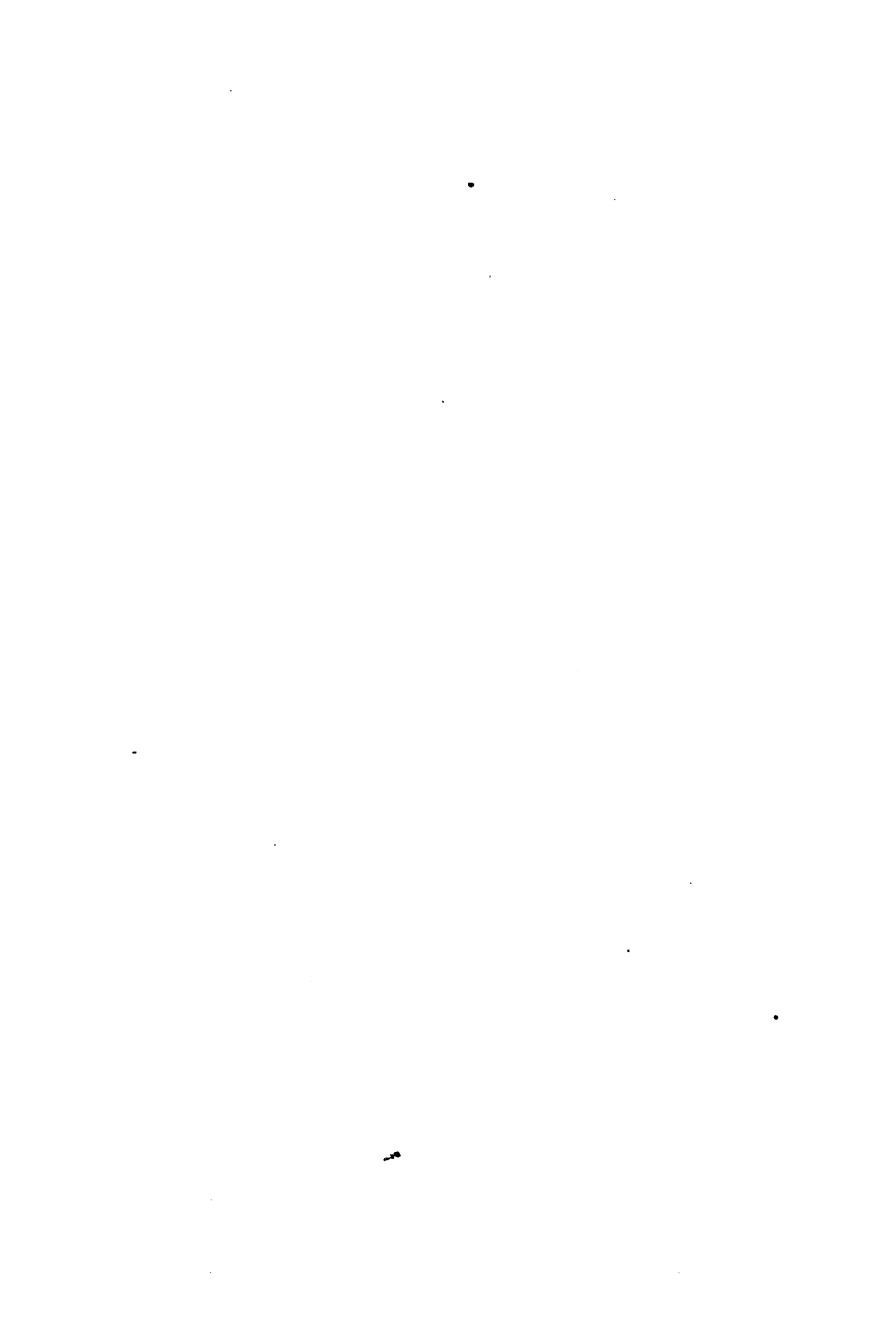
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